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THE
AMERICAN
BAPTIST MAGAZINE.

No. 12.

DECEMBER, 1828.

VOL. VIII.

MISSIONARY DEPARTMENT.

EXTRACTS FROM THE NINTH ANNUAL REPORT OF THE CALCUTTA MISSIONARY SOCIETY, SHOWING THE STATE OF THE ENGLISH BAPTIST STATIONS IN INDIA.

UNDER the exercise of lively feelings of gratitude to the Author and Giver of all good, and with mingled emotions of pleasure and regret, the Committee address themselves to the duty of affording to their constituents a succinct account of the operations of the past year.

CALCUTTA.

1. *Native Church.* A short time after the departure of Mr. Yates, Mr. C. C. Aratoon was appointed to the office of pastor of the Native Church during the interval of Mr. Yates' absence. The duties of this office he has continued to discharge with assiduity and attention, and with much care for the spiritual welfare of his flock. The residence of two or three of the members being fixed at Howrah, and there being also others living there, who were desirous of church communion, it was deemed advisable to give them a dismissal, in order to form a branch church on that side of the river. They are now united under the care of Mr. Kirkpatrick, by whom the gospel and its ordinances are stately administered.

An addition to the church has been granted of two females, one
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of Portuguese extraction, the other a Hindoo. There are also two or three inquirers, concerning whom they have hopes, one of whom stands as a candidate for baptism. The change of sentiment produced in this individual, was, under the divine blessing, in a great measure brought about by her observing the superior conduct of some Christians who resided in the neighbourhood. The Committee would notice this circumstance, as affording a pleasing refutation of those attacks, which of late have been summarily made on the character of native converts. There are also two or three other inquirers concerning whom they have hopes.

2. *Preaching to the Heathen.* There are at present belonging to the Society, four Bungalow chapels in Calcutta. During the past year, the message of salvation has been stately and diligently proclaimed by Mr. Carapeit C. Aratoon, assisted by two younger brethren, who are candidates for missionary service, and a native christian, formerly attached to the church at Dinagepore. Thus has the word of life reached the ears of multitudes of our fellow sinners, both

Mussulmans and Hindoos. On several occasions, very interesting conversations have occurred, which we trust may have been the means of conveying to the minds of the inquirers much information respecting the doctrines of revelation. And though as yet we hear not of their saving conversion to God, it will not be thought unreasonable to admit the hope, that in some instances it may have proved effectual to the accomplishment of this blessed purpose. The missionary who in the midst of a vast and ever varying population, stands as the mouth of that wisdom which "crieth without, which uttereth her voice in the street, in the chief places of concourse," is as a fisherman, who casts his net, but has it not in his power to wait and watch the result; or as the sower, who in the morning sows his seed, and in the evening withholds not his hand, knowing not which shall prosper, whether this or that.

To the preaching of the gospel has been added an extensive distribution of the Sacred Scriptures, and of Tracts. It is pleasing to reflect, that the importance of this very easy and interesting mode of disseminating divine truth is daily increasing, in proportion to the more extended establishment of schools, and the impression thereby communicated in favour of the Christian religion.

Doorgapore. The Committee feel happy in recording, that this station, which since the departure of Mr. Eustace Carey, has been destitute of a European missionary, is now occupied by Mr. G. Pearce. Native services have been held in the chapel near the Bungalow, at Boronogor, and adjacent places. It has also been regularly visited on the Lord's day, by Mr. W. H. Pearce, and Mr. Aratoon, alternately, principally with a view to the further instruction of the native Christians.

The prospect of raising an in-

teresting seminary for native youth appears encouraging. Although the school has been but lately opened, the number of children at present amounts to fifty. It is proposed to afford instruction in English, as well as in Bengalee; and for this purpose a youth of good talents, whose knowledge of the English language is respectable, and who for some time past has been favoured with religious instruction, has been engaged. As the school will be under the immediate inspection of the missionary, and as from the nature of its establishment the scholars will be enabled to continue for a much longer period than is usual, it is hoped, that hereafter it may prove an interesting field for missionary labour, and thus reward the efforts of the Society.

STATIONS OF THE PARENT SOCIETY.

Besides Calcutta, and its vicinity, the Society has missionaries at the following places. Digah, Monghyr, Beerbhoom, Cutwa, Sylhet, and Howrah. The remaining Baptist stations in Hindoosthan, are under the patronage of the missionaries at Serampore. Owing to the scantiness of information hitherto received, the Committee are enabled to give only a brief and imperfect notice.

Digah. From this station very gratifying intelligence has been communicated, respecting the success with which it has pleased the great Head of the church to crown the efforts of Mr. Burton. Within the last few months he has baptized fourteen individuals, the greater part Europeans.

Monghyr. To the church at this place, Mr. Leslie states, no additions have recently been made. Amongst circumstances of an interesting nature which have transpired during the last twelve months, are the following. A few months ago, a family comprising six individuals, of their own accord, and without any previous concert with the mis-

sionary, publicly avowed their renunciation of Hindooism, and a short time after, applied for baptism. Mr. L. not being sufficiently assured of the reality of their Christian profession, the application was not granted. Not long afterwards, the father of the family was taken ill, and died. During the course of his illness, he was visited by Mr. L. who feels satisfied, from the nature of his conversation and behaviour on those occasions, that he now occupies a place in the abodes of the blessed. The remaining members of the family still continue to avow themselves Christians, and afford considerable evidence of their being under the influence of Christian principles.

Cutwa. Of this station Mr. W. Carey, who has long occupied it, has sent us the following account, in a letter lately received:—

“I am happy to say, that opportunities for preaching the gospel at this station have not been neglected. The annual fairs in our neighbourhood, which are three, have been attended to as usual; many books and tracts have been distributed, and thousands have heard the word of life, and that with much attention. O that the seed thus sown may soon spring up to the glory of God! At these fairs, I am also happy to say, that the general and anxious desire to get books has not in the least abated, although thousands have been given away for nearly thirty years; the desire to get tracts is so great, that the native brethren are not able to distribute them for fear of being trodden under foot. This work, therefore, falls upon me; and I assure you I have at times enough of it. The gospel has also been preached at Cutwa, in two or three stated places, where we take it by turns; also at Dewangunge and other places. Sometimes we have large congregations, and at other times but small ones. But I am happy to say, that the people attend with

great seriousness and attention; sometimes I have seen some in tears; this is encouraging to me; but alas! where does it all end? None seem convinced, none converted!

I have also regular worship at our house every morning, at which times great numbers attend, and with great desire and seriousness; so much so, that I am often much enlarged in spirit, and melted with love to their souls.

Our stated times of preaching and expounding the word through the week, are about fourteen, besides other exercises. The native brethren and sisters, upon the whole, have been as consistent in their walk and conversation as could be well expected. Mrs. Carey's school for girls has got on much to our comfort in the last year. The boys' schools I have been obliged to give up for the present.”

Sylhet. Mr. Fenwick observes, that several obstacles had arisen in the way of preaching the gospel to the heathen. In his labours in English, he has been more successful. Two or three individuals appear to be subjects of serious impressions, and at the date of his last communications, were candidates for the ordinance of baptism.

The Parent Society has also extended its operations to the Asiatic Islands, and the West Indies, a succinct account of which is contained in the following extract from the Society's last Report:—

Ceylon. At Colombo, in the Island of Ceylon, the congregation supplied by Mr. Chater, has considerably increased in number; and the mode he has lately adopted, of employing native Singhalese to read the Scriptures to their countrymen, has proved the means of exciting much attention in the surrounding villages. At one of these, called Ooggalla, a very pleasing circumstance has lately occurred. The Mohandiram, a native head-

man of the place, one of whose sons had previously been united to the little church at Hanwell, was baptized, with his wife and other son; publicly assigning, on the occasion, intelligent and scriptural reasons for renouncing the errors in which he had been educated. The subsequent conduct of this family has well accorded with their profession, and the case has excited considerable attention and inquiry in the neighbourhood. Mr. Chater has found it expedient to request the assistance of Mr. Siers, at Colombo. Several additions have been made to the church at Hanwell; a native youth, called Carolis, has been appointed assistant there, and Mr. Chater will himself visit this station as often as he can.

Java. During the last year, the fertile island of Java, has continued to be the scene of intestine commotion. Hence the exertions of Mr. Bruckner have been almost wholly confined to preparations for the press; but even the printing of the New Testament, has been delayed, in consequence of apprehensions entertained by the local authorities that the result of circulating the Scriptures may be politically unfavourable. The aspect of affairs in Java, being thus unpromising, Mr. B. has been instructed to remove to the adjoining island of Sumatra, where his knowledge of the Malay will be of immediate service, and where he can also carry forward the work of translation for the benefit of the Javanese, for whose best interests he appears very deeply concerned.

Sumatra. The removal of Mr. Burton from his hazardous abode among the Bataks, in the north of Sumatra, was noticed in our last Report, in which it was also stated, that Mr. Evans has been directed to proceed to Bengal; as the difficulties thrown in his way at Padang, were such as to preclude much hope of success in his work, as a Christian Missionary. Before these instructions could reach Mr.

Evans, he had, with his family, embarked for this country, at the earnest recommendation of his medical friends at the settlement, and encouraged by the liberal offer of a gentleman, who undertook to convey them to England and back again to Padang, free of expense. The health of Mr. Evans was much improved by the voyage; but as the combined and decisive opinion of the faculty here opposed his return, the Committee could not urge him to take that step. As the prospect, however, appeared somewhat more cheering when he left Padang, and Mr. Ward had already removed there, with his printing press, it has been determined to make the experiment a little longer, and to associate Mr. Bruckner, with Mr. Ward in the duties and labours of the station.

[That part of the Report which embraces the *West Indies*, we omit, to give later information contained in the next article, taken from the English Baptist Magazine of September last.]

In adverting to the operations of the past year, as detailed in the preceding brief Report, the Committee conceive that they afford abundant cause for grateful praise, and at the same time every reason humiliation and caution—for prayer—for patience and persevering exertion.

In affairs of human origin, and which are dependent on human agency, the hope of ultimate success must continue to vibrate in proportion to their present progress; it may be, also, the efficiency and fitness of the means made use of, remain yet to be ascertained. It is otherwise in respect to the work of missions,—a work which is wholly of divine appointment. The entire adaptation of the instrument employed for its accomplishment has been fully and repeatedly demonstrated, and the certainty of its final triumphs is secured by the promise of Omnipotence. Besides,

a slight consideration of the nature of the Society's operations will suffice to show, that immediate and palpable effects are not always to be looked for. In reference to schools, for instance; doubtless it would be unfair to estimate their utility merely from what passes under the eye of the missionary. In countries professedly Christian, in cases wherein a blessing has attended the instruction communicated to children, we seldom hear of its being at once experienced; for the most part, the seed is permitted to remain, as it were, dormant, the fruits becoming apparent only in riper years. As it regards even that great ordinance which God hath appointed for the illumination and salvation of his creatures, the public preaching of his word, the manner in which it operates, like that of heaven, is oftentimes silent and unperceived. And further, were it so, that no effect whatever had attended any part of their exertions, yet would they account it a sufficient reward, if permitted now to rejoice in the consciousness of having had it in their hearts to glorify God and to do good—and hereafter to take their seats with one of whom it was said, "She hath done what she could."

Meanwhile, it affords consolation to reflect, that although the aspect of missionary exertions, at least in this part of the continent of India, is in general less promising than those who long for a brighter day, to bless its benighted inhabitants ardently desire, still it is precisely that which infinite wisdom sees to be the most proper; and without attempting to pry into the secret of the divine counsels, or to sit in judgment on the ways of God, may it not be permitted us humbly to suggest, in reference to that delay which attends our hopes, that it accords with the general procedure of the divine Providence. As the rising of the orb of day is preceded by the dawn—the light

first breaking on the tops of the mountains—so the introduction of spiritual light to a people is gradual and oftentimes imperceptible in its progress. The kingdom of God cometh not with observation. David, king of Israel, prepared abundantly for the building of the temple, yet did not witness the laying of its foundation. It tends also to solve some highly interesting questions connected with the philosophy of morals. Sufficient proof, it is presumed, has been afforded, that it is in vain to attempt an essential change of character, by other means than those pointed out to us in the Bible; that not only is the proposing of the very best maxims, together with the utmost improvement in science, utterly insufficient to this end, but that even the strongest and most affecting appeals contained in the pages of inspiration, avail little in the absence of a divine influence. It tends to develop the principles and virtues of Christians—to bring into exercise their faith, and hope, and patient perseverance in well doing; nor ought it to be forgotten, that this is an end proposed by Providence, as well as the conversion of the heathen.

On the whole, the measure of success already granted to means confessedly inadequate, demands our warmest tribute of gratitude and praise. Materials have been prepared, the lines drawn, and here and there an impression on the strong holds of darkness has been produced. We would say, therefore, to every one who fears God, and who feels compassion for man, "Arise, and be doing, and THE LORD BE WITH THEE."

ENGLISH BAPTIST MISSION.

Intelligence from the West Indies.

JAMAICA.

By recent intelligence from Kingston, we learn that our friends

in that island have formed an Auxiliary Society, with the design of aiding as far as possible, the operations of the Parent Institution. The meeting, which was most numerous and respectably attended, took place in the chapel occupied by Mr. Coultart and his congregation, in East Queen Street, Kingston. Several magistrates and members of the House of Assembly were present, and great interest appeared to be felt in the proceedings of the evening. This interest was not a little heightened by the kind and friendly part taken by our Wesleyan brethren, one of whom, the Rev. James Barry, occupied the chair, and several others, in connexion with the Missionaries from our own Society, addressed the large assembly, in moving and seconding the various resolutions.

The Report read on this occasion, was drawn up by our senior Missionary, Mr. Coultart. It comprehends a brief, but judicious and faithful account of the origin and objects of the Parent Society, and of the success which has been granted to its labours, both in the East and in the West Indies. We copy that part which refers to the latter portion of the great field; persuaded that our readers will be gratified at the thought that this opportunity was afforded of stating such facts and making such a direct and manly appeal as to the tendency of Missionary operations, in the presence of several respectable members of the most influential body in Jamaica.

“In the West Indies, to which we now direct your attention, the Baptist Missionary Society has but recently commenced its operations. Though on this island there have been very many persons professing themselves of the Baptist persuasion for the last thirty years, and greatly needing as well as well as earnestly soliciting the instruction which it is the object of the Socie-

ty to afford, we were long preceded by our highly esteemed friends the Wesleyans, who are laudably forward in every good work, and also by the Moravians, whose praise is justly in all the churches: and we now rejoice to see coming into this wide and interesting field Missionaries from the General Baptist Society, and from the Scotch Society for propagating Christian Knowledge; and to hear that the Church Missionary Society has recognized some of its zealous members on this island as a corresponding committee, to advance that noble cause in which it is the privilege of the whole Christian world to unite.

The object of the Society in establishing a Mission here, is in every respect the same as that which first induced it to send its Missionaries to the East—to disseminate the knowledge of the true God, and of the sacred duties he enjoins, among all who should become the hearers of the agents it might employ.

In 1814, the Rev. John Rowe was sent out to occupy an important station on the north-west end of this island; but a wise and mysterious Providence removed him in a short space of time from the sphere of his labour, to that state where the good receive the reward of their toil.

Mr. Henry Tripp next visited that part of the colony, and was supported by a respectable proprietor in that quarter, who had earnestly solicited his labours for the benefit of his negroes. Mr. Tripp gave the highest satisfaction to that gentleman until his removal, occasioned by relative and personal affliction. The society there greatly increased in numbers, and in knowledge, and piety, during his faithful exertions.

Mr. Burchell has now the superintendence of that Society which Mr. Tripp left, and has been the instrument of collecting a large congregation at Montego Bay also,

from which a church has been formed of 780 members. He has also commenced a new interest at Ridgeland, where the Society has lately purchased eligible premises for a Missionary station.

At Falmouth, Mr. Mann has a church of nearly a hundred members, and is labouring zealously with the cheering prospect of considerable success.

Within the last few years, Mr. Godden, now deceased, collected a very attentive congregation in Spanish Town, and formed a society of some hundred members. That society is now favoured with the affectionate care of Mr. J. M. Phillippo, by whose diligence a chapel has been erected to accommodate the increasing numbers who flock to hear. The premises were purchased and paid for by the Society in England; but to the erection of the present chapel the respectable inhabitants and the members of his society have liberally contributed. At Old Harbour there is a promising society rising up under Mr. P.'s superintendence. In Spanish Town and there, the members amount to five or six hundred. The Sabbath schools at Spanish Town contain 140 children.

At Mount Charles, in St. Andrew's, a house and land have been obtained for the purposes of this Society. There a numerous congregation meets on the Sabbath, and between one and two hundred members sit down at the Lord's Supper. Mr. Baylis, the resident Missionary there, is very laudably extending the sphere of his toil, and visiting other destitute places in the neighbourhood.

With Annatto Bay, very melancholy thoughts associate themselves in our minds. On the Society's premises there, its first valuable missionaries sleep the long and unbroken sleep, which is not to be disturbed until the last congregating of the creatures to be judged. In 1824, Mr. and Mrs.

Phillips settled at the Bay, and were highly respected and useful during their very short career. A church of forty or fifty members, chiefly from Kingston, was formed then, and to that number was added about fifty more during Mr. P.'s ministry. Mr. Flood is now stationed there, and has already met with many kind friends among the respectable and liberal inhabitants of the parish of St. George. We earnestly hope that by his prudence and piety he may retain the respect he has already acquired, and at the same time promote with due diligence the objects of his important mission. The church there consists of three hundred members. There is also a Sabbath school, in which Mrs. Flood is suitably engaged; and the attendance is pleasing and encouraging.

At Port Maria, there have been for six or seven years many poor people in need of a judicious and faithful instructor. The Society has lately sent Mr. J. Burden to that part, who has taken a house there and commenced his labours, looking to the Lord of the harvest for the success he desires.

Your attention is now directed to Port Royal, where preaching was commenced in a private house in 1822. The numbers attending in that ancient and wretchedly demoralized place, induced the Society in England to purchase a house on an eligible site, and fit it up for the accommodation of the increasing and attentive congregation. That has recently been enlarged; and, through the divine blessing on the labours of Mr. Knibb, there is every prospect of a crowded and attentive congregation, even after the considerable enlargement, though the town is very small. There is a Sunday school now established there, which would no doubt be very prosperous, would Mr. K.'s other duties permit him to give it constant attendance.

There are now two churches in

Kingston; Mr. Tinson having removed from the vicinity into the centre of the city, where he has a neat place of worship, and an increasing congregation. Mr. T.'s flock, the object of his arduous labours and constant solicitude, will now be more prosperous, we have reason to hope, since it is separated from the noxious and multiform material which formerly marred it. In his new place he has re-commenced his Sabbath school, which at present answers his most sanguine hopes.

It is interesting to take a retrospect of the church which meets stately within these walls. Eleven years ago, it was composed of a small number, compared with the present; that number being in appearance and practice a great contrast to the now large, attentive, and orderly body. We began in a very small and inconvenient place, erected for a place of worship, but by those who had scarcely an architectural idea beyond laying one brick upon another. This place was enlarged during the brief days of Mr. Kitching, whose name, as a faithful and useful missionary, is still cherished with Christian affection. In 1822, we came to this more eligible building, where we have, through the kindness of Providence, enjoyed without intermission our Christian privileges, and advanced some little in the attainments and enjoyments of a Christian church. We were the only church of this denomination for years: now we see four others that have been formed with its members. When we review these churches formed from this, and think of the numbers removed by death and other circumstances peculiar to this country, (say 500 at a very moderate computation,) and when we reflect on the numbers still in attendance and in communion, we are compelled to say, 'What hath God wrought!'—'The Lord hath done great things for us, whereof we are glad.'

The school belonging to the church meeting here is in its present prosperous state a source of considerable pleasure. Nearly three hundred boys and girls are in constant attendance, and the first classes are in possession of such useful and scriptural knowledge as will, with the divine blessing, be of immense benefit to them through their future days. The Sabbath school is tolerably well conducted by two or three of the members, who are truly to be commended for the interest they feel in its continuance. Both adults and youth are reaping the benefit of their zealous labours.

We have thus hastily glanced at the different stations which the Society occupies in Jamaica, and at the success which has attended its labours in this island, as well as at the object it has in view in such an occupation of the stations as has been named; and we now close this report with asking the enlightened and liberal part of the community what cause it has to deprecate the existence of such a society?—what cause to allege against it or its Missionaries covert designs and base practices, which the lowest of mankind would spurn, (unless we may except such as condescend to employ themselves in the groundless aspersions now circulating.)

The Society and its Missionaries have given proof sufficient, we presume, to reasonable and unprejudiced minds, that they have had no other object in view, during their fourteen years' continuance in this sphere of labour, than the instruction and salvation of men, which God has commanded all Christians to promote. It has already expended many thousand pounds in sending Missionaries to this island, in their support here, and in the purchase of premises and the erection of suitable places for the worship of God—and what has been the reward of the Society, for its

care, and toil, and expenditure? The only reward received or looked for is the success which follows the preaching of the gospel and the instruction of the poor. God has condescended to own and succeed with his blessings the labours of this Society's agents: he has deigned, through them, to impart to hundreds of the varied classes addressed those moral perceptions and spiritual energies which have led them to despise and shun the vices so predominant in these parts of the world—vices, the most hateful to God and most degrading to our race. These are the only rewards which Christian societies seek; in the enjoyment of these all have already participated, and confidently anticipate still greater success, on the ground of that infallible revelation, which declares that 'the kingdoms of this world' shall 'become the kingdoms of our Lord and of his Christ.'"

By the returns made on this occasion, it appeared that the total number of persons in connexion with our Mission in Jamaica was nine thousand eight hundred and ninety-five: viz. Communicants, five thousand seven hundred and forty-two, Catechumens, four thousand one hundred and forty-three.

The following extract will afford more particular intelligence respecting our station at Kingston.

From Mr. Tinson, dated Kingston, March 3:—

"Brother Coultart's chapel is still numerously attended, and many, we hope, are earnestly inquiring what they must do to be saved. Respecting our other church in Kingston, I trust we are not left without witness that God is with us. We have added about ninety to our number during the last twelve months, and there are others who appear much concerned for the salvation of their souls. We have for some time past had prayer meetings, to pray more es-

pecially for the effusion of the Spirit upon our churches, and I do think the Lord is giving us some intimation of our prayers being heard.

Since writing to you last, we have had an interesting day at the re-opening of our chapel, which had been shut up for some weeks to erect galleries. It was re-opened the 24th ult. Brother Coultart preached in the morning a very instructive and interesting discourse from Gen. xxviii. 16, 17. After which, he gave a short but clear account of the economy and government of our churches, and shewed from the Scriptures, the duty of all united in church fellowship to contribute as far as they were able, towards the support of the ministry which they enjoy. About 40*l.* were collected after the services. Brother Flood preached in the afternoon from 2 Cor. iv. 6. and brother Burton in the evening from Matt. xiv. 34—36. The place was crowded all day, and the amount of all the collections was 65*l.* 14*s.* 2*d.* and a gold ring, which some one gave in the evening, probably for the want of money. Yesterday we baptized 37, and received them into the church, the names of whom, we hope are written in the Lamb's book of life. May the Lord enable them to walk worthy the profession they have made.

Our chief object in erecting galleries so soon, has been to render the place more cool, as well as make provision for an increasing congregation. Many who attended for a time, discontinued on account of the heat, which at our union meetings, such as the weekly and monthly lectures, missionary and school prayer meetings, &c. was frequently in the pulpit above 100 degrees of Farenheit. To preach in such an atmosphere you will readily allow was greatly to endanger health. We have now taken away part of the floor, and made a complete chapel of it, which will

accommodate one thousand people. This alteration has been attended with considerable expense: the people here have strained every nerve, and are still exert themselves to the utmost. But we want help.

I believe I informed you in two of my former letters, that it was thought advisable by my brethren that I should go to America and beg for the purchase money, with a view at the same time of recruiting my health, which, Providence permitting, I am about to carry into effect speedily.

My health renders it necessary for me to leave my present arduous duties for a time, and this is recommended as the best plan both for the mission and myself. Now to show you that I am not acting thus, without due consideration, I will transcribe the recommendation which brother Coultart has written to my case, and which is signed by the names I shall copy. 'We consider it our duty on behalf of the church, to testify, that its members are a poor people and incapable of doing much towards the support of their esteemed pastor, who, for the last five years has laudably exerted himself in the duties of a school to relieve them, and the friends of the Baptist Missionary Society at home, from the onus of his support. His health being impaired by the discharge of such varied and arduous duties as those of a school and church combined, we with the church unite in recommending a visit to the continent of America; that he may acquire by the blessing of God, health and strength for his future labours, and aid his poor and affectionate people in the liquidation of their heavy debt.' Signed 'James Coultart Kingston, James Phillippo, Spanish Town, William Knibb, Port Royal, James Flood, Annotta Bay, Edward Baylis, Mount Charles, J. Burton, Port Maria.' I could not send the case to our brethren in

the west end for signature; but in a letter I received from brother Mann last post, he thus writes on the subject—'We will not cease to pray for you, that he who was Abraham's God, may be the breaker up of your way, and that you may speedily return laden with their bounty, and in the fulness of the blessing of the gospel of Christ.'"

[*Eng. Bap. Mag.*]

BURMAN MISSION.

EXTRACTS FROM MRS. WADE'S JOURNAL.

The Journal from which the following extracts are taken, was kept by Mrs. Wade, and furnishes an account of the female boarding school in the mission family from its commencement by the lamented Mrs. Judson, at Amherst, to its present establishment at Maulaming. It will be read, we are persuaded, with deep interest.

Amherst, May 1, 1827.

I felt, when we set sail for Amherst, a strong prepossession in favour of native boarding schools, but by no means indifferent to the great and benevolent exertions now in operation in Bengal, and other places, in the way of free day schools. I would not cause the sympathetic tears to flow afresh, by a recitation of what I suffered on our arrival at this place. Suffice it to say, I felt afflicted and bereaved of not only a highly esteemed and *only female* friend in this lonely place, but of one whose superior virtues, piety, and experience, would have been so great an advantage to me through life. I found that Mrs. Judson had built two small school-houses, one for boys, and the other for girls, and had succeeded in obtaining about ten scholars for each, but before her illness, the number had diminished on account of the unsettled state of the place, so that she had

united the schools and employed but one teacher. I was also informed, that she had engaged an influential Burman, to collect ten girls, which were to be placed entirely under her direction, and as far as I have been able to learn from the Christians here, were to be supported and educated, upon the same plan as that proposed for girls, redeemed from slavery. From these hints, I felt justified in employing one of the Christians, to endeavour to collect the day schools which had been broken up, but found it quite impracticable until the town should be in a more settled state. Inquiries were also made for the ten girls, but we were very much disappointed, by hearing of the death of the above mentioned Burman, at a village not far distant, before I had the opportunity of seeing him. Thus the prospect of establishing schools of any kind, seemed extremely dark; but being still quite a stranger in the place, I resolved to go often into town, notice all the little girls I met, get acquainted with their mothers, and see if any thing could be done. And I had the happiness of soon finding considerable encouragement, with regard to having a few girls placed entirely under my care. Our first scholar, Me Loke, was brought by Mounge Shwaba, Jan. 18th, about seven weeks after our arrival at this place; she is a fine promising girl twelve years old. About the same time, in one of my evening walks, I met a little girl about five years of age, of a more than usual interesting appearance. I asked her name, and where she lived, to which she readily answered, and then ran before to point out her grandmother's house, a little low dirty hut, in the midst of the market. I found the grandmother to be rather a sensible Burman woman, and learned that the little girl was an orphan, both her parents having died during the late war. After making some inquiries

what she would be able to learn in such a place, &c. I informed her that I intended to educate a number of girls at the mission house in our own family. This idea seemed to strike her very favourably, so that after making a few inquiries, she proposed to give me the little girl, to educate as my own child, and accordingly brought her to us the next day. But on account of her being a little homesick at first, we did not receive her as a boarder until the first of February. This is our Sarah Wayland: with these two girls I commenced this female boarding school; Mary and Abby Hasseltine, being detained at their father's, on account of the recent death of their mother, and the illness of little Abby. Quite contrary to my expectations, Me Loke and Sarah are both quite contented and cheerful, and by their submissive affectionate behaviour, give us much pleasure.

Our number soon increased to six, and having yet no room for their accommodation, and little Maria Judson being extremely ill, it was concluded best to receive no more scholars until the school-room should be finished. This plan had the desired effect of making the Burmans begin to feel it an advantage to have their children thus educated, rather than that they were conferring a favour by placing them in the school; and several mothers who had been hesitating, now began to fear that we did not intend to take their daughters, and came begging that I would promise to do so, as soon as the school-house should be finished. With these interesting prospects and anticipating the speedy arrival of our beloved brother and sister Boardman, you will not be surprised to hear me say that I was happy. Ah yes! I was anticipating too much from *earth*, and though the object was, I trust, pleasing in the sight of God, yet he will not allow his children to make this polluted world their "*rest*," or place

their supreme affection on any thing below the skies. Mr. and Mrs. Boardman arrived here April 19th, at which time dear little Maria was failing very fast, and was taken from her afflicted father in about a week after. Mrs. Boardman was also very ill about the same time, and it was also resolved by the brethren, contrary to all our former anticipations, that Mr. Boardman should form a new station at Maulaming, about twenty-five miles distant. Nothing, I am sure, but a sense of duty could have reconciled me to a separation from my only female companion and friend, in such a lonely place; particularly at a time when I had just parted with the dear little one, who had been in our family long enough to gain a place in my tenderest affections. I had also anticipated much pleasure and advantage from having Mrs. Boardman's assistance in maturing the plans for the school, and establishing day-schools, as soon as practicable. But I acquiesce in the decision of the brethren, and desire that while a wise Providence thus marks my lonely pilgrimage on earth, my affections may be more entirely fixed upon that state where disappointments are unknown, and where friends are separated no more.

6. Have just now got the girls comfortably settled in the school-rooms, which are placed so near my window, that they are constantly under my eye, even when I am not with them. And six girls, who had been waiting sometime for admission into the school, have been received to-day. Their parents and friends seem to have very proper ideas of the favour thus conferred, and fully understand that our great object is to teach them the Christian religion.

16. Mah Quay, the mother of Me Poo, who often visits me, this morning expressed herself highly pleased with the school, and gratified with her little daughter's profi-

ciency. She had placed her here with so much apparent anxiety and hesitation, that we feared she would soon wish to take her again. But she now assured me, that both herself and husband wished us to take their child as our own. I then suggested, that it was not the welfare and respectability of these girls, in this world only, that induced us to do so much for them, informed her how much pains was taken every day to teach them the Christian religion, and added, "perhaps your daughter will become a disciple of Christ, how would you like that?" "Let her become a disciple," she answered without the least hesitation. "Her father and myself have not worshipped the Pagodas for some time, and have many doubts upon the subject. We are perfectly willing that our daughter should change her religion. Let her become a good Christian."

20. This has been a solemn and interesting day to us all, on account of the baptism of Mah Loonbya. Oh that it might be the commencement of many such happy seasons in this dark region of the earth! Mary Hasseltine, from having being so long with Mrs. Judson, is a very interesting little girl, and I am happy to add, gives good attention to religious instructions; and has such an aversion to falsehood, that I do not know of any consideration that would induce her to tell a lie. But it cost me much time and many painful exertions, to endeavour to counteract this dreadful principle in the minds of all the other scholars. Mary has been frequently allowed to go home with her father, after worship, on the Sabbath, and spend the remainder of the day, which she has always considered a great indulgence and pleasure. But last Sabbath morning, she came to me, and said, "I should like to stay here with you all day, mama." She was asked why she did not wish to go with her father, when she answered, "I like to be

with papa, but at his house I find so many new things to fill my mind, that I forget my catechism, prayers, and all that I have heard in the morning, so that my mind is very sorrowful when I lie down to sleep."

About this time, one morning, when the female Christians with one or two inquirers were with me, and I had closed the windows and door, that they might feel retired and free in conversation and prayer, a gentle knock was heard at the door, which being opened, I found that Mary had come to ask permission to leave her studies, and listen to our conversation, but was so much embarrassed that she could scarcely speak. She was encouraged to come in, and assured that no engagement should ever detain her when she wished to listen to religious instructions, or ask questions upon the subject. She sat down and listened with strict attention, until Mah Loonbya began to speak with considerable feeling about the sinfulness of her heart, when Mary burst into tears. Oh that such feelings might not be like the "morning cloud and early dew."

22. Me Loke has been in a fever for several days, and begins to fear that she shall not recover. Today, after some conversation upon the state of her mind, she exclaimed, "Oh, Mama, when my throbbing head is a little easier, I think over the catechism, and say my prayers, and I *do try* to desire in my heart what I ask with my lips."

24. A fine, intelligent little girl, who has often been here with Mah Menlay, wishes very much to be admitted into the school; but her father says, that here she would never learn any thing of the religion of "Gaudama," but would surely become a disciple of Christ, and he will not therefore give her to us. To-day when I asked her if she still wished to come and live with me, a tear immediately brightened her fine black eye, while she answered, "I *very much* wish to come

and live with you, Mama, but my father will not allow it." Such opposition we have reason to expect, since we so freely tell the Burmans that it is our great object to teach their children the Christian religion.

25. Mah Nyht, a woman who has placed her three daughters in the school, of course often visits us, but has hitherto been quite indifferent to the subject of religion. Today, however, she seemed to get considerably interested in a conversation, and acknowledged, with much apparent feeling, that the Burman system of religion was destitute of any support or comfort for a death-bed. "To us," she said, while a tear started in her eye, "all beyond the grave is covered with gloomy uncertainty and darkness." Oh that this might prove a moment of conviction from the Holy Spirit.

26. As I went into the school this morning, I observed a small quantity of boiled rice, rolled up very neatly, and laid in a safe place, just in the way the Burmans make what they consider meritorious offerings to the Nats. I inquired who put the rice in that place, and for what purpose. The girls, with their accustomed frankness, immediately answered that Me Noboo had placed it there as an offering to one of the Nats. When she was asked if she thought the Nat would come to receive it, she hung her head and made no reply; but a little girl, still younger, said, "Yes, Mama, the Nat will come." Well, watch for him, I replied, and if he does not come before dark, I will give you a lamp, to watch in the night, for I very much wish to see a Nat. All the larger girls now began to laugh, and told Me Noboo that she might watch many days and nights, but would not see a Nat, for no person in the world had ever seen a Nat come to take an offering. After a little pleasantry upon the subject, I told them Me Noboo's mind was very dark, to believe in Nats—endeavoured to show them

the absurdity of making such offerings, and spent some time in trying to give them some idea of the Angels of heaven, fallen Angels, and of the Eternal God, to which they listened with much apparent interest. We have not thought it best to forbid the scholars worshipping the relicks of Gaudama, or making offerings to the Nats, but wish so to instruct them that the renunciation shall be voluntary.

Me Noboo is a little orphan girl, about seven years old, and has been in the school but a short time. She had no gold or silver, and therefore gave a part of her breakfast, to gain the favour of an imaginary deity; and as I turned from her to go into my room, my thoughts naturally reverted to the sweet scenes of my childhood, and the rich blessings which God is pleased to bestow upon the dear children of my loved native land; and how pleasing it would be to that benevolent Being, to see those little children bringing in for their offerings, I would not say, a part of their necessary food, but only a part of the *cents*, which are given them for ribbons, and sweet-meats, to help us support this ignorant little orphan, and bring her up in the knowledge and fear of the only living and true God.

30. The girls in this school make good proficiency in the different branches of their education. All the larger ones understand the catechism pretty well, and have considerable speculative knowledge of the Christian religion. They have also endeared themselves to us very much by their obedient and affectionate behaviour, but we fear that they are entirely stupid with regard to their eternal interests.

July 1. Received into the school to-day, Me Nyoon, a little orphan, about four years old, who was brought here, a short time since, by her step-father, to be sold as a slave. We told the man that he had no right to sell the poor child, and that it was a very wicked thing,

which the English Government would not allow. But if he would give her to us we would bring her up in the school without making him any expense. This he had no wish to do, and therefore took the pretty little prattler away, resolved to get thirty or forty dollars, by making her a slave for life. A purchaser was soon found, of whom he obtained his money, and all was settled according to Burman custom. But many days had not elapsed, before an uncle appeared to claim the child. The case was then brought before the English magistrate, the little girl delivered to her uncle, and the purchaser put into prison. But the step-father had taken good care to make his escape. The uncle then brought his little niece to us, and said that, as business was calling him to another part of the country, he should feel quite happy if we would take the poor child into the school. Thus Providence has given us this interesting little orphan; and oh that it might be to prepare her for heaven!

2. As the school has now been in operation nearly five months, it would not, perhaps, be amiss to give some account of the manner in which it is conducted. And, in the first place, I would observe, that the *Assistant* whom I shall have occasion frequently to mention, is Mah Yonk, who was received into the school March 19th. She is a poor young widow, (aged about 22,) of an amiable disposition, and good moral character, but having no parent or near relations living, she had no home, and therefore placed her little daughter, (R. E. Thompson,) in the school, and also expressed a wish to learn to read herself. We accordingly received her, as it would be much less expense to support her in this way, than to hire an assistant, besides the prospect that she would improve as much from the advantages of a school as one of the girls. A bell calls all the scholars from their beds,

or rather mats, as soon as it is light in the morning, when they all assemble in an open apartment, where they receive from myself their morning task, with directions for the day. They draw water, cook their breakfast, sweep their rooms, wash their clothes, &c. under the superintendence of the assistant, subject to my inspection, after breakfast, while two or three are every morning called into my room, and taught to work very nice under my own eye. At 8 o'clock the bell rings for school, when the two lowest classes commence their lessons with the Burman Teacher, while the two first classes are called into a separate room for religious instruction, exercises in "Mental Arithmetic," &c. This last branch is taught upon the Rev. Mr. Emerson's plan, and is always considered by the pupils a source of amusement and pleasure. It is allowed to occupy but fifteen minutes, after which they are questioned from Mrs. Judson's excellent theological catechism, which they have learned to repeat, and also, from various parts of the Old and New Testaments, &c. This exercise is closed by a short prayer, and the time is varied according to the attention I am able to engage, not exceeding one hour. They then go to the teacher and commence their reading lessons, while the little ones who now begin to be tired of the "black board," are called and taught to count, repeat the Burman names of the days in a week, months in a year, &c. with very simple lessons in mental arithmetic, and religious instructions adapted to their capacities. They then return to the teacher, where they all study together, until the bell announces 12 o'clock, when they are all seated in classes, and repeat the Multiplication Table and catechism with the teacher, for an half an hour, after which they are dismissed. At half past one, they are called to their needle work, which occupies the time of

the first class until four o'clock, and the others according to their ages. The remainder of the day, is allowed for cooking their dinner, bathing, play, &c. until dark, when Dr. Judson calls them to family worship, which is conducted in the Burman language. In fine weather, they are all extremely fond of a walk with the assistant just before sun-set, and never appear so happy, as when I make one of their juvenile party. I therefore endeavour to improve such opportunities to instruct as well as amuse them. To be deprived of one of those walks with myself, and to be forbidden to speak to me, excepting through the assistant, constitutes a sufficient punishment for any offence committed by the larger girls. This is a specimen of every day in a week, excepting Sunday, when we have preaching in Burman, and a Sunday School, which contains about thirty scholars, and is under Mr. Wade's superintendence. Dr. Judson has just now finished the Elements of Astronomy, Geography and a Map of the World, in Burman, which will be introduced into the school soon, but the first class are making such interesting improvement in their morning catechetical lessons, that we feel unwilling to divide their attention just at present.

3. Three little girls have been brought for admittance into the school to-day; but as our present number is nineteen, and we had concluded to take no more than twenty at present, they were not received. We feel pained to send these poor ignorant children away, but the high price of clothing, provisions, &c. renders it necessary.

13. The first two classes having this morning, during their catechetical exercise, answered questions respecting the creation of the world, angels, man, his fall, and redemption, &c. with more than usual correctness, were then ask-

ed, who made satan? This was, to their untaught minds, quite a *new* idea, and not one of them knew what to answer. They were, however, encouraged to tell what they thought, and to talk together upon the subject. After some hesitation, and much whispering among themselves, some of the largest said that they thought he must have always been, or be, eternal. But others said no, for there is nothing eternal but God. If he did not always live, tell us who made him? answered another girl. To which Mary Hasseltine replied, I think God made him, for God made every thing. Me Loke, our first scholar, who had not yet spoken a word, was then asked, what she thought upon the subject. I do not know, Mama, she replied. He is not eternal like God, is he? And I dare not say that God made such a wicked being. Does not God create every thing good? Yes, said another, Angels are pure and holy, and the first man and woman were made without sin. All the larger girls then said, we do not think that satan is eternal, but cannot tell who made him. These answers and remarks were quite original, and without premeditation, as a similar question had never been asked, and were expressed with a child-like interesting simplicity, of which I quite rob them by a translation. They then listened to an explanation of the subject, with an interest which would have done honour to any class of christian children.

20. Three of the largest girls in the school came into my room this evening, and begged that I would give each a tract for their brothers, who are learning to read in a Monastery, and would not therefore be allowed to come to us for religious instructions, or have any means of knowing the true God. The tracts were most cheerfully given, and the opportunity improved, by conversing with them upon their dangerous state, without an

interest in the merits of Jesus Christ the only Saviour. Their answers indicated some tenderness of feeling, and they all wept.

Aug. 5. Have just been informed by one of the Christians, that Me Poo, a little girl, who has been in the school about six months, when last at home on a visit, heard something said about going to worship a Pagoda, when she immediately exclaimed with much earnestness, "O my father, and my mother, do not worship those images and Pagodas. Gaudama, where is he? Can he see or hear us? And these heaps of bricks, and figures of stone, what can they do for us? Is it not better to worship the God who made the heavens and the earth, and who is *now alive*, and will live forever?"

7. The grandmother of Me Men, a little girl about five years old, made me a visit to-day. After inquiring about her health, I observed, you are growing old, and cannot expect to live long. "It is true," she replied, "and I have been thinking much upon the subject lately." I then inquired, into what state do you expect to enter after death? "Oh I do not know," she replied, "I have been trying *all my life*, to perform enough meritorious deeds, to ensure me happiness in another state; but little Me Men tells me that every body will go down to hell, if they do not worship the great God who made heaven and all this world too. So I try to worship him, but my mind is extremely dark." How do you worship him? she was asked, "I first pray to my dead relations to speak to God for me, and then I try to pray to Jesus Christ; but did not know what to say to him, until Me Men began to teach me the prayer which she learned here.

20. To-day a Burman woman brought her little daughter, begging that I would receive her into the school, and said that I might take her as my own child. She was a

little girl, but I was obliged again with very painful feelings to refuse the request, and she went away with a sorrowful countenance, and the mother said, "Alas, my daughter will never have an opportunity of learning any thing but wickedness." We have in this way refused ten or twelve girls, since our number was made up twenty, and there is no doubt but many others would have offered, had it not been known that we had refused to take any more.

Maulaming, Dec. 31, 1827.

Soon after the last date in my Journal, our dear native christian Mah Menlay, who had not been well for some time, was taken very ill and carried to the mission house, so that every moment which could be spared from the school was devoted to her. After she was taken from us, I had the care of three little boys, besides my school of twenty girls, which, with many visits from Burman women, and bad health, prevented my continuing the Journal, though that period was on several accounts more interesting than any thing before, since we returned to Burmah. It was during this period that Mah Lah, the mother of a very fine little girl in the school, listened for the first time, with some attention to the "Glad news that there is a Saviour for lost sinners," and then sent me a little bundle of wax candles which she had made for an offering to a pagoda. Mounge Dwah, also, the husband of Mah Doke, began to consider the subject of religion about the same time; and Mah Yonk (the assistant) was apparently very serious for some time. I have seen her weep like a child when I have been speaking to the scholars upon the subject of Christ's sufferings, or the general judgment, though she was ashamed of her tears, and tried to conceal her feelings from the girls. The circumstances under which two little slave girls were received into the

Dec. 1828.

school in the month of July, ought not, perhaps, to be omitted, as it will probably be desirable to retain them in the school several years. Me Quay is about eight years old, and having lost her parents, was taken by an Armenian as a slave, and treated in such a cruel manner, that the neighbours were constantly coming to us with complaints, and saying that they could not eat their rice while they saw the poor child so unmercifully beaten. The case was therefore represented to the English magistrate, who immediately took this child from her master,—but her health not having materially suffered, he received no other punishment than a severe reprimand. The other little girl, Me Shway-ee, is about five years old, and was by her parents made a slave to one of the magistrate's interpreters who is a Moorman, and from the situation which he fills, keeps the Burmans in great fear of him, so that we never heard of this poor child until it was almost too late. The case was then represented to us with the greatest precaution through fear of suffering the vengeance of the wicked interpreter. As the English magistrate was absent at the time, Dr. Judson immediately called the man before him, told him that he knew all about the poor child, and that if he would bring her to us without the least delay, he would not inform the magistrate against him; but if not, he would do it immediately. He seemed perfectly astonished that any one should dare to inform against him; but there being no alternative, he promised to bring the child. He had, however, a little hope that we did not really know the worst, and therefore sent his wife to use all her influence with me to get permission for the child to remain two or three days. But as we had every reason to fear that a few days only were wanting to close the dreadful scene, we did not listen to any thing she

had to say, but again demanded the child instantly. The child was then brought to us,—but my blood chills at even this distant recollection of what an object was presented. Her little body was wasted to a skeleton, and covered from head to foot with the marks of a large rattan, and blows from some sharp edged thing which left a deep scar. Her forehead, one of her ears, and a finger, were still suffering from his blows, and did not heal for some time. Her master in a rage one day caught her by the arm, and gave it such a twist as to break the bone, from which her sufferings were dreadful. Besides, she had a large and very dreadful burn upon her body, recently inflicted. Of this last horrid deed, delicacy forbids my attempting any description. Whether the wretch intended to put an end to her life this time, is uncertain; but he no doubt concluded that the event would prove fatal; for he shut her up in a close hot room, where no one was allowed to see her, and told his neighbours that she was very ill in a fever. She had been tortured so long that her naturally smiling countenance, was the very picture of grief and despair. Oh, is it possible that man, made in the “likeness of his Divine Creator,” and endowed with such high intellectual capacities, and a sensibility so refined, can have fallen thus low!!

Almost the first word which this poor little sufferer said to me was, “Please to give your slave a little rice, for I am very hungry.” She was asked if she had not had her breakfast: to which she replied, “Yes, but I get but very little, so that I am hungry all day long.” I was happy to find that she had no fever; but notwithstanding all that could be done, she cried almost incessantly for forty-eight hours, and had at times symptoms of convulsions. The inflammation then began to subside; and after

nursing her with unremitting care by night and by day myself, for two weeks, I had the inexpressible satisfaction of seeing her begin to play with the little girls. Although we did not inform against the Moorman Interpreter, the Burmans ventured to do so, and the result was, a pair of chains and imprisonment, where he is waiting his final sentence from the “Supreme Government” of Bengal. Since the commencement of the school in January, there had not a single scholar been taken out of the school by their parents excepting Me Shway, who was mentioned March 8th; but when we concluded to remove to this place, we had *sorrowful times*, for not one of the girls wished to leave the school, and yet we were obliged to part with nine, whose parents would not allow them to follow us. Sarah Wayland was one of the number, and Me Loke, who had become a fine interesting girl, was another. Excepting these two, those scholars which we considered most promising are still with us.

We arrived at this place about the middle of November, with eleven of our Amherst scholars, and also the three little boys, who are now with Mr. Boardman, and are to be the commencement of a boys' boarding school. We now find ourselves situated in the midst of an immense population, and surrounded by hundreds of ignorant children; but we felt so much the disadvantage of having nine scholars leave us, when we removed to this place, which was only twenty-five miles, that it was concluded best to make every parent or guardian enter into a written agreement, that the child should stay a specified number of years; during which time, no one should have any authority over the child, or be able to take her away. As the school is now so small, and Mrs. Boardman takes the girls half of every day, I have a great deal of time to de-

vote to the women who visit me. We are also thinking of establishing day schools.

With regard to the expense of supporting children here, I would observe, that it is very considerable. We had hoped that the extravagant prices of provisions would have fallen before this time, but on account of the desolations of the late war, and the English troops here, who make a ready market for every thing, the prospect is not much better for the ensuing year. If the ladies and little misses in America, should follow the example of the good and benevolent ladies of England, in sending out boxes of small articles for the schools, they would be very acceptable, and save considerable expense. Needles, thimbles, scissors, penknives, slates, and pencils, thread of all kinds, and any kind of cotton cloth, also all kinds of plain and figured muslins, would be very useful indeed to us. We never think of buying muslin for the girls, because with all our economy, the school is very expensive. But as every respectable woman or girl here, has one or more muslin gowns, perhaps there are a few friends in America, who would like to make our best scholars such a present. A box of the above named articles, with many others, was made up by a few friends in Liverpool, for Mrs. Judson, last year, but the ship in which it was sent, was lost in the Bay of Biscay. The things according to the bills, which was sent by another ship, cost 130 dollars in England, and would have been worth twice that sum here. I have just had an application in behalf of three of the Amherst scholars who could not follow us to this place, and shall probably receive them again, if their friends will sign a written agreement. We have also some expectation that little Sarah Wayland will again be placed in the school. Affectionately,

DEBORAH B. L. WADE.

AMERICAN BOARD OF FOREIGN
MISSIONS.

An Extract from a View of the Missionary Stations under the care of the American Board of Commissioners, prepared and published in the Missionary Herald, at the commencement of the present year.

The American Board of Commissioners for Foreign Missions, was incorporated in the year 1812. It now consists of 67 Members, residing in different parts of the Union. Twenty-nine are laymen. Of Corresponding Members, there are in this country, nine; and in foreign countries, twelve. The number of Honorary Members is 285. The executive business of the Board is performed by a Committee, called the Prudential Committee, consisting of five persons, by Secretaries, and a Treasurer.

Prudential Committee.

HON. WILLIAM REED,
REV. LEONARD WOODS, D. D.
JEREMIAH EVARTS, Esq.
HON. SAMUEL HUBBARD, L. L. D.
REV. WARREN FAY.

Correspondence.

JEREMIAH EVARTS, Esq. *Corresponding Secretary.*
REV. RUFUS ANDERSON, *Assistant Secretary.*

Treasury.

HENRY HILL, Esq. *Treasurer.*
WILLIAM ROPES, Esq. *Auditor.*

Receipts and Expenditures.

The Receipts of the Board, during the year ending Sept. 1, 1827, were \$88341,89. The Expenditures were \$104430,30.

Publications.

Nothing will develope and sustain the missionary spirit in the churches, except the blessing of God on the constant circulation of Missionary intelligence. The Prudential Committee have not been unmindful of this fact. They have

printed, during the past year, of the *Missionary Herald*, vol. xxiii. 13,000 copies.

MISSIONS.

The Missions under the direction of the American Board of Missions, are in INDIA—WESTERN ASIA—the SANDWICH ISLANDS—and the INDIANS IN NORTH AMERICA.

INDIA.

These are in *Bombay*, the third of the British Presidencies in India; and in *Ceylon*, a large island opposite the Coromandel coast. Population of the island of Bombay, 200,000; of the Mahratta country, 12,000,000. Length of Ceylon, 300 miles; breadth, 200; population, 1,500,000; the missions of the Board in Jaffna district, on the north of the island; the Tamul language spoken. The mission in Bombay, commenced in 1813; that in Ceylon, in 1816.

Bombay.

Rev. Allen Graves, *Missionary*, Mrs. Graves; James Garrett, *Printer*, Mrs. Garrett.

Rev. Cyrus Stone, and Rev. David O. Allen, *Missionaries*, and their wives, and Miss Cynthia Farrar, embarked at Boston, in the *Emerald*, June 5th.

The schools for boys are 24 in number, containing 1,300 pupils. In Feb. 1826, a separate school was opened for girls, and in five months, ten schools of this kind were established, containing 204 girls.

The publications of the Mission for its own use, in *Mahratta*, between Jan. 1st, 1825, and Dec. 31st, 1826, were 60,350 copies. Vast numbers of the natives were disposed to receive books of a religious character.

Ceylon.

Stations at Tillipally, Batticotta, Oodooville, Panditeripo, and Manepy.

Tillipally.—Rev. Henry Woodward, *Missionary*, Mrs. Woodward; M. Tumban, *Teacher of English*; Jordan Lodge, and Leonard Woods, *Native Assistants*; Charles Hodge, *Native Superintendent of Schools*.

Batticotta.—Rev. Benjamin C. Meigs, *Missionary*, Mrs. Meigs; Rev. Daniel Poor, *Missionary*, and *Principal of the Central School*, Mrs. Poor; Gabriel Tissera, *Native Preacher and Teacher in the Central School*; Timothy Dwight, *Native Assistant Teacher in the Central School*; John Griswold, a member of the first class, *Native Assistant Teacher of the third class*; E. Porter, *Native Assistant*.

Oodooville.—Rev. Miron Winslow, *Missionary*, Mrs. Winslow; Aaseervaatham, *Native Assistant*; Solomon, *Native Superintendent of Schools*.

Panditeripo.—Rev. John Scudder, M. D. *Missionary*, Mrs. Scudder; S. Willis, *Native Assistant*.

Manepy.—Rev. Levi Spaulding, *Missionary*, Mrs. Spaulding; Veerasingum, *Superintendent of Schools*.

WESTERN ASIA.

Stations at *Beyroot*, in Syria—at *Smyrna*, in Asia Minor—and on the island of *Malta*. The last, for prudential reasons, has been made the seat of operations for the Printing Establishment, which is designed principally to act upon the countries in Western Asia. The first Missionaries embarked at Boston, in the autumn of 1819.

Beyroot.

On the shores of the Mediterranean, a few miles north of Sidon, and near the foot of Mount Lebanon. Commenced 1823.

Rev. William Goodell, *Missionary*, Mrs. Goodell; Rev. Isaac Bird, *Missionary*, Mrs. Bird.

[Messrs. Goodell and Bird, in consequence of persecution, have been obliged to leave this station for the present.]

Smyrna.

Rev. Elnathan Gridley, and Rev. Josiah Brewer, *Missionaries*.

Mr. Gridley bestows special attention on the Greeks. Mr. Brewer, being supported by the Female Society of Boston and vicinity for promoting Christianity among the Jews, directs his principal inquiries and labours to the Jews. He has spent some months in Constantinople, for the sake of better helps in his preparatory studies.

Malta.

Rev. Daniel Temple, and Rev. Eli Smith, *Missionaries*; Homan Hallock, *Printer*.

Mr. Smith went to Egypt, about a year ago, with a view to the Arabic language. He thence proceeded to Syria, where he was at the latest dates. Mr. S. is expected to take charge of the Arabic press. Mr. Hallock's engagements as printer, are for a limited time, and on a fixed stipend. No particular account of the operations of the press at Malta for some time past has been received. Previous to 1826, there had been printed about 2,000,000 of pages in Modern Greek, and somewhat more than 450,000 pages in Italian. The station was commenced in 1821.

SANDWICH ISLANDS.

These islands are ten in number, and are situated in the North Pacific Ocean. Stations are on *Hawaii*, *Oahu*, *Mau*i, and *Tau*ai. The mission was established in 1820.

Hawaii.

Kairua.—Rev. Asa Thurston, *Missionary*, Mrs. Thurston; Rev. Artemas Bishop, *Missionary*, Mrs. Bishop.

Waiakea.—Rev. Joseph Goodrich, *Missionary*, Mrs. Goodrich; Samuel Ruggles, *Assistant Missionary*, Mrs. Ruggles; John Hononii, *Native Assistant*.

Kaavaroa.—Rev. James Ely, *Missionary*, Mrs. Ely; Thomas Hopu, *Native Assistant*.

Oahu.

Honoruru.—Rev. Hiram Bingham, *Missionary*, Mrs. Bingham; Levi Chamberlain, *Superintendent of Secular Concerns*.

*Mau*i.

Lahaina.—Rev. William Richards, *Missionary*, Mrs. Richards; Rev. Samuel Whitney, *Missionary*, Mrs. Whitney; Stephen Pupuhi, Robert Hawaii, and Taa*u*, *Native Assistants*.

*Tau*ai.

Waimea.—No missionary resides here at present.

Doct. Blatchely, the *Physician*, and Mr. Loomis, the *Printer*, have been obliged, by ill health, to return to this country. A reinforcement of four clergymen, a physician, printer, and their wives, and four single females, embarked at Boston, for the islands, in the ship *Parthian*, in November, 1827.

The amount of *printing*, in the Hawaiian language, executed at the islands, previous to Oct. 1826, was more than 1,500,000 pages, 18mo. Great attention is given by the natives to the *preaching of the Gospel*. Sometimes 4,000 people have attended public worship at Honoruru. The usual audience at *Kairua*, on the Sabbath, consists of about 3,000 souls. Kuakini, governor of *Hawaii*, had erected at that place a substantial church, 180 feet long, and 78 broad. The church erected at *Waiakea*, is 96 feet long, and 30 broad. The *schools* flourish wherever instituted, and they are numerous.

In Jan. 1827, the number of learners connected with the schools of *Oahu*, was 8,303. Most of these could read and spell, and considerably over a thousand could write a decent hand on a slate. In July, 1826, it was estimated that about 8,000 derived instruction from the

station on *Mau*i. More than three-fourths of these could read in all the books printed in the language. On *Tau*ai, in March last, there were 50 schools containing about 1,600 learners, most of whom could read and write. The number of learners on *Hawaii* has not been definitely stated. In a circuit round the island, in Dec. 1825, and Jan. 1826, Mr. Bishop found 80 schools, containing 4,800 scholars. The number was subsequently increased very much. Within ten miles of *Kaavaroa* alone, in Nov. 1826, there were 2,000 pupils, and about the same number were taught in schools more remote, which originated from influence exerted at *Kaavaroa*. Mr. Ely believed, that one half the inhabitants of *Hawaii* were desirous of learning to read, and that before the expiration of the present year, 20,000 inhabitants of that island would be able to read the gospels, and would desire copies. The number of learners in the schools established by the missionaries on the several islands, at the commencement of the year 1827, must have exceeded *twenty-five thousand*.

NORTH-AMERICAN INDIANS.

The missions are among the *Cherokees*, *Choctaws*, *Cherokees of the Arkansas*, *Osages*, and *Indians in Ohio*, at *Mackinaw*, and in the *State of New-York*.

Cherokees.

Stations at *Brainerd*, *Carmel*, *Creekpath*, *Hightower*, *Willstown*, *Haweis*, and *Candy's Creek*. Mission commenced in 1817.

Brainerd is situated near the 35th parallel of latitude, about 7 miles S. E. of *Tennessee river*. *Carmel* is 62 S. E. of *Brainerd*, *Creekpath* 100 miles W. S. W. *Hightower* 80 miles S. S. E. *Willstown* 50 miles S. S. W. *Haweis* 50 miles S. and *Candy's Creek* 25 miles N. E.

Brainerd.—Rev. Samuel A. Worcester, *Missionary*, Mrs. Worcester; John C. Elsworth, *Teacher*

and *Superintendent of Secular Concerns*, Mrs. Elsworth; John Vail, *Farmer*, Mrs. Vail; Ainsworth E. Blunt, *Farmer and Mechanic*, Mrs. Blunt; Sophia Sawyer, *Teacher*; Luke Fernal, *Mechanic*, Mrs. Fernal; Henry Parker, *Miller*, Mrs. Parker.

Carmel.—Isaac Proctor, *Teacher*, Mrs. Proctor; Josiah Hemmingway, *Farmer*.

Creekpath.—Rev. William Potter, *Missionary*, Mrs. Potter; Fenner Bosworth, *Farmer*, Mrs. Bosworth; Erminia Nash.

Hightower.—Rev. Daniel S. Butrick, *Missionary*, Mrs. Butrick.

Willstown.—Rev. Ard Hoyt, *Missionary*, Mrs. Hoyt; Rev. William Chamberlain, *Missionary*, Mrs. Chamberlain; Sylvester Ellis, *Teacher*, Mrs. Ellis; John Huss, *Native Assistant*.

Haweis.—Doct. Elizur Butler, *Physician and Catechist*, Mrs. Butler.

Candy's Creek.—William Holland, *Teacher*, Mrs. Holland.

The territory of the *Cherokees*, is supposed to contain from 10,000 to 12,000 square miles. The number of the *Cherokees* is estimated at about 14,000.—Mr. Worcester is still pursuing the study of the native language, with a view to preaching, translating the Scriptures, preparing school-books, &c. He is expected to remove to *Newtown*, the seat of the *Cherokee* government, about the commencement of the present year. The schools connected with the missions are generally flourishing. The number of members of the church at *Carmel*, is 29. The number at *Haweis*, is 22. The number in the other mission churches have not been reported. In several instances there has been an increase the past year.*

*The *Cherokees* have established a press at *New Echota*, and issue a paper weekly, called the *Cherokee Phoenix*.

Choctaws.

Stations at Elliot, Mayhew, Emmaus, Mr. Juzon's, Goshen. Ai-ik-hun-nuh, Bok-i-tun-nuh, near Col. Folsom's, and at Robert Folsom's. Mission commenced in 1818.

Elliot is situated in latitude 33 and a half, about 50 miles E. of the Mississippi river. Mayhew is 90 miles E. of Elliot; Emmaus 130 miles S. S. E. of Mayhew; Mr. Juzon's 85 miles S. S. E.; Goshen 115 S. S. W., and Ai-ik-hun-nuh 35 miles W. of Mayhew; Bok-i-tun-nuh 4 miles W. of Emmaus; Col. Folsom's 20 miles S. E. of Mayhew, and Mr. Robert Folsom's 11 miles West.

Elliot.—John Smith, *Farmer and Superintendent of Secular Concerns*, Mrs. Smith; Joel Wood, *Teacher*, Mrs. Wood; Zechariah Howes, *Farmer*, Mrs. Howes.

Mayhew.—Rev. Cyrus Kingsbury, *Missionary and Superintendent of the Choctaw Mission*, Mrs. Kingsbury; William Hooper, *Teacher*; Ann Burnham, *Teacher*; Anson Gleason, *Teacher*, Mrs. Gleason; Stephen B. Macomber, *Teacher*, Mrs. Macomber, Philena Thatcher.

Emmaus.—Moses Jewel, *Assistant Missionary*, Mrs. Jewel; David Gage, *Teacher*, Mrs. Gage.

At Mr. Juzon's.—The school is taught by a person hired to perform that service.

Goshen.—Rev. Alfred Wright, *Missionary*, Mrs. Wright; Elijah Bardwell, *Farmer*, Mrs. Bardwell; Samuel Moulton, *Teacher*; Eliza Buer.

Ai-ik-nun-nuh.—Rev. Cyrus Byington, *Missionary*; David Wright, *Teacher*.

Bok-i-tun-nuh.—Loring S. Williams, *Assistant Missionary*, Mrs. Williams.

Near Col. Folsom's.—Anson Dyer, *Teacher*; Mrs. Sarah C. Moseley.

At Robert Folsom's.—Calvin Cushman, and Mrs. Cushman.

Adin C. Gibbs, *Teacher*, has been employed the year past, first at Goshen, and then at other places. He will probably be stationed at Emmaus.

The station at Elliot has more than supported itself the past year, by means of its agriculture and live stock.—Messrs. Byington, A. Wright, and Dyer, have been prosecuting the study of the Choctaw language. The two former have prepared small works of an elementary, and of a moral and religious character, in the Choctaw language; which language they have been the first to reduce to writing. These works, after the most careful revision, in which assistance has been derived from Mr. Israel Folsom and others acquainted with both languages, have been in part printed at Cincinnati, Ohio, under the superintendence of Mr. Byington. In consequence of the divine blessing on the labours of the missionaries the past year, individuals of European, African, Anglo-American, and aboriginal American descent, have become hopefully pious, and have been admitted to Christian fellowship. The state and prospects of education among the Choctaws, is thus spoken of in the Report.

“The school at Elliot has doubtless risen much in the estimation of the natives; and some advances have been made in teaching the Choctaw language, at nearly all the stations. It is to be admitted, however, that the progress of knowledge has not been so rapid, as was anticipated by most friends of missions; and the natives have not all that confidence in the advantages of education, and in the success of the mission schools, which could be desired. Their hopes are now much fixed upon the Choctaw academy in Kentucky, where it is stated, the pupils are much pleased

with the treatment they receive, and are making great proficiency in their studies.*

Cherokees of the Arkansas.

Station at Dwight, on the north of the Arkansas river, near the 35th parallel of latitude, and about 200 miles from the nearest point of the Mississippi river. Commenced in 1820.

Rev. Alfred Finney, *Missionary*, Mrs. Finney; Rev. Cephas Washburn, *Missionary*, Mrs. Washburn; Dr. George L. Weed, *Physician and Teacher*, Mrs. Weed; Jacob Hitchcock, *Steward*, Mrs. Hitchcock; James Orr, *Farmer*, Mrs. Orr; Samuel Wisner, *Mechanic*, Mrs. Wisner; Asa Hitchcock, Elan Stetson, Cynthia Thrall, *Teachers*.

The average number in the schools is about 50. There have been encouraging openings the past year for preaching the Gospel.

Osages.

Stations at Union, Hopefield, Harmony, and Neosho. Mission commenced in 1820.

Union is on the W. side of the Neosho, about 25 miles from the place of its junction with the Arkansas on the south, about 150 miles N. W. from Dwight, and within 400 miles of the foot of the Rocky Mountains.—Hopefield is about four miles from Union.—Harmony is near the Osage river, a branch of the Missouri, about 150 miles N. of Union.—Neosho is a little west of a straight line from Harmony and Union, and about midway between the two places.

Union.—Rev. William F. Vail, *Missionary and Superintendent*, Mrs. Vaill; Doctor Marcus Palmer, *Licensed Preacher, Physician, and Assistant Superintendent*, Mrs. Palmer; George Requa, *Steward*; Abraham Redfield, *Mechanic*, Mrs.

Redfield; Alexander Woodruff, *Mechanic*, Mrs. Woodruff; George Douglass, *Farmer*, Elizabeth Selden.

Hopefield.—Rev. William B. Montgomery, *Missionary*; William C. Requa, *Farmer*, Mrs. Requa.

Harmony.—Rev. Nathaniel B. Dodge, *Missionary and Superintendent*, Mrs. Dodge; Amasa Jones, *Teacher and Licensed Preacher*, Mrs. Jones; Daniel H. Austin, *Mechanic*, Mrs. Austin; Richard Colby, *Mechanic*; Miss Woolley, and Miss Etris.

Neosho.—Rev. Benton Pixley, *Missionary*, Mrs. Pixley; Samuel B. Bright, *Farmer*, Mrs. Bright.

The school at Union contains 40 children; that at Harmony 35.

Indians in Ohio.

Station at Maumee, on Miami river, north-western part of the State of Ohio, and about 25 miles from lake Erie. Instituted by the Western Missionary Society; and by that Society transferred to the U. F. M. Society.

Maumee.—Isaac Van Tassel, *Teacher and Licensed Preacher*, Mrs. Van Tassel.

The school contains 16 scholars.

Mackinaw.

Mission situated on an island 9 miles in circumference, in the straits between lake Huron and Michigan. Lat. 46°; distance 350 miles N. of Detroit, and 200 miles N. E. of Green Bay. Mission established by U. F. M. S. in 1823.

Rev. William M. Ferry, *Missionary and Superintendent*, Mrs. Ferry; John S. Hudson, *Teacher and Farmer*, Mrs. Hudson; Martin Heydenburk, *Teacher*; Eunice Osman, Elizabeth McFarland, Delia Cook, *Teachers*. Several others are occasionally employed in aid of the mission.

The number of children in the boys' school is 90, and in the girls' 70, including day scholars. The

* The Choctaw academy is under the patronage of the Baptist Board of Foreign Missions.

boarding scholars are 112 in number, who have been collected from a great variety of places around the borders of the Lakes Huron Michigan and Superior. The children are bound to the mission by

legal indentures with the sanction of the civil authorities of the place, to remain in the school for a number of years, and their progress in study has been highly encouraging.

RELIGIOUS DEPARTMENT.

ANNUAL MEETING OF THE SALEM BIBLE TRANSLATION AND FOREIGN MISSION SOCIETY.

This Society held its annual meeting in South Reading, Nov. 11th, 1828. The Sermon preached on the occasion by the Rev. Mr. Babcock, from Rom. x. 13, 14, 15, was listened to with deep interest. After which, proceeded to business. Dr. Bolles, President, in the chair. The reports of the Corresponding Secretary, and Treasurer, being read, their acceptance was moved and seconded by Rev. Messrs. Driver, Peak, Leonard, and Davis, by each of whom the meeting was addressed.

The following resolution, accompanied with appropriate remarks, was moved by Rev. Mr. Babcock, and seconded by Dea. Eaton.

Resolved, That the Society, in view of the encouraging prospects of our Missionary operations, cherish a deep sense of obligation to God to increase their efforts to meet the present exigencies.

The Society voted to remit to Heman Lincoln, Esq. Treasurer of the General Convention, the sum of \$700, which, with previous remittances, since April, 1826, make \$1550.

The Society appointed the following members of their body to represent them in the next General Convention, viz. Rev. Dr. Bolles, Rev. G. Leonard, of Salem, Rev. C. O. Kimball, of Methuen, Rev. E. W. Freeman, of Lowell, and Dea. J. Bacheller, of Lynn, their delegates. The officers and Executive Committee were all re-elected.

It is hoped that arrangements will be made to have the annual meetings of this Society hereafter, at the same time and place, with the session of the Salem Baptist Association.

REPORT.

The discovery and opening of a mine that promised to supply thousands of destitute families, with any one of the necessaries of life, would justly be regarded as a matter of joy and thankfulness. Can we then reflect, with any other than grateful emotions, that our tried, faithful, and persevering missionary, Dr. Judson, in trans-

lating the whole of the New Testament, and no inconsiderable part of the Old, into the language of Burmah, has *opened a mine*, whence the thousands and millions of that Empire, may derive divine and saving knowledge, spiritual provision and riches, everlasting consolation, and good hope through grace, and receive all things necessary to life eternal?

Should Burmah ever become what our own America is, her religion and government be changed, for such as the gospel of Christ would approve, her thousands of Christian churches be scattered over her territories, and her thousands of free and well-taught schools be opened for all her rising generations; and freedom and knowledge be possessed, and peace, and civilization, and pure religion take the place of barbarity, idolatry, and cruelty, (all which we cannot but believe are included in the promise and grant of God to his Son, that the heathen shall be his inheritance and the uttermost parts of the earth his possession),—and should the labours of a Judson pioneer the way for all this, (which we hope and pray and trust in God, will be the case,) who can estimate the good effected by his laborious life, even should he be permitted to see but a very small part of such effects? In order to this we ought to plant ourselves in Burmah, some fifty or an hundred years hence, and hear what her inhabitants will then say of him who first gave them the *word of God* in their own language: who first taught them the way of salvation.

Then may Burmah know what you, who are here associated, have contributed to her emancipation from the bondage of ignorance and idolatry, to which for ages she had been subject. Then may your records be searched for by her historians with all the eagerness and thirst with which we seek for the records of those who have sowed that which it is our happiness to reap. But if your names should not then be known, we will not much repine. We will not be over-anxious for posthumous fame. Sufficient will it be for

you, that a registry of your names and your works will be kept on *high*.

But we should be careful not to think that all we have now placed before our eye, is accomplished; that now is the time of triumph. Much labour must be performed, many sacrifices be made, much hardship be endured, much patient suffering be borne, many, *many* faithful labourers be raised up: probably many missionaries be sent thither, many prayers be offered for them, many charities be collected, many, perhaps all of us, and all who now labour and pray for Burmah, be gone to their long home, before all this can be realized. All we dare promise ourselves is, that what has been done, may be like leaven hid in meal, like a grain of mustard seed which is sown in the earth, in due time to spring up and become a great tree; such that the fowls of heaven may lodge in the branches thereof. This much we can say, that the prospects of the missionaries there, were never brighter; the encouragement to labour and pray and contribute our charities for Burmah, was never greater. We have, then, only one course to pursue,—and that a straight forward course, accomplishing in it all we can.

It is not necessary here to remind you what the Board, to whom your funds are transmitted, are doing and wish to do for Burmah and other regions. You know their wishes and intentions, *God prospering them*. You know how ardently they desire to send out missionaries to Burmah, to China, to Greece, to Siberia, and to South America; how they are praying to the Lord of the harvest to raise up men whom they may send, *he directing them*, and how much they need means of supporting more labourers. By our prayers, our charities, and our sacrifices, let us co-operate with them—let us stay up their hands and their hearts—let us persuade them that they are not alone in the work.

Account of Receipts by the Treasurer of the Salem Bible Translation and Foreign Mission Society, from Nov. 10, 1827, to Nov. 10, 1828, viz.

From Baptist Church of Amesbury and Salisbury, by Rev. George Evans, as follows: for Male and Female Primary Societies, 37 dollars, and collection at Meeting-house, - - - - -	44,80
Male and Female Primary Societies at Methuen, by Rev. C. O. Kimball, - - - - -	23,73
Lynn Female Mite Society, by Rev. Dr. Bolles, - - - - -	10,00
Primary Society in New Rowley, by Mr. Morse, - - - - -	10,00
Female Primary Society of Second Baptist Church in Salem, by Miss H. King, Treasurer, - - - - -	15,80
Female Burman School Society, in Salem, by Miss Martha Mosely, Treasurer, - - - - -	29,00
Male Primary Society of First Baptist Church in Salem, by Joseph Thwing, Treasurer, - - - - -	47,50
Mr. Brown, of Hamilton, by Dr. Bolles, - - - - -	1,00
Female Primary Society of First Baptist Church and Society, in Salem, by Mrs. Babcock, Treas. - - - - -	43,14

Collections at Monthly Concerts of Prayer, at the First Baptist Church, in Salem, by Rev. R. Babcock, - - - - -	50,37
Collection at the Vestry of the First Baptist Church in Salem, at morning prayer meeting, on 4th of July, for Schools at the African Colony, Liberia, - - - - -	10,53
Male Primary Society of Second Baptist Church in Salem, by Dea. Thomas Gwinn, Treasurer, - - - - -	28,50
Mr. Michael Shepard, Treasurer of the Association, for amounts received at the Association, viz. - - - - -	
Collections at Monthly Prayer Meetings in Lynn, 10,50	
Dunstable Female Charitable Society, for Indian Missions, - - - - -	3,66
Amesbury Male Primary Society, - - - - -	27,69
Amesbury Female Primary Society, - - - - -	30,50
Chelmsford, by children in the Sabbath School, - - - - -	8,21
Church in Marblehead, for benefit of heathen children, - - - - -	1,30
Monthly Concert in Methuen, for Burman Mission, 13,61	
Newburyport Baptist Benevolent Society, - - - - -	3,50
Newburyport Female Baptist Benevolent Society, - - - - -	8,14
Monthly Concert in Lowell, - - - - -	51,26
Female Burman Mission Society in Chelmsford, - - - - -	18,27
Monthly Concert at do. - - - - -	50,00
do. do. one gold necklace, and sleeve buttons, and knubs, - - - - -	4,45
Widow Dakins, Nottingham West, for translation - - - - -	50
Female Burman School Society in First Baptist Church and Society in Haverhill, - - - - -	10,00
South Reading Female Baptist Missionary and Education Society, for Foreign Missions, - - - - -	18,13
South Reading Male Primary Society, - - - - -	10,32
do. do. collection by Church and Society, - - - - -	10,22
do. do. do. at Concert of Prayer, - - - - -	3,00
Three females in Lowell, for African Mission, - - - - -	5,00
Lowell Female Baptist Aboriginal Society, - - - - -	20,25
do. do. do. Foreign Mission Soc. - - - - -	33,25
do. do. do. Burman Mission Soc. - - - - -	60,00
Collection at Association, previous to the celebration of the Supper, for Burman Mission, - - - - -	20,36
Collections at the Monthly Prayer Meetings in Second Baptist Church in Salem, by Rev. George Leonard, - - - - -	68,10

J. MORIARTY, Treas. dolls. 804,67

REVIVAL—A CHURCH CONSTITUTED, AND A MINISTER ORDAINED.

From the Rev. Isaac Sawyer, of Jay, (N. Y.) we have received the following communication:—

Mr. Editor,

In the town of Saranac, Clinton County, New-York, (near Jay,) reside about fifty families, who, previous to the present season had experienced no special tokens of God's mercy, but had long lived rather unhappily among themselves. Preachers had often visited them, and gone away with aching hearts in view of their condition. The name of God was profaned, and his holy Sabbath strangely polluted by various amusements. But God had some praying souls here, who were grieved with the unholy conversation of the wicked, and earnestly besought him to visit the place; and we have reason to believe their prayers were answered.

The few professing Christians last fall, requested brother Samuel M. Story, of Plattsburgh, to preach with them one half of the time. He complied with the request, and in the course of the winter past, assisted in the formation of a Sabbath school. This school being managed

by a number of pious teachers, soon created an excitement; and in July, there appeared much solemnity on the minds of the youth. I visited them the first Sabbath in August, and found that the preaching and Sabbath schools were well attended. I visited them again four weeks from that time, and attended meeting on Saturday afternoon, read the covenant, and opened the door for the reception of converts into our church. The next day, I baptized six men and one woman. I visited them again two weeks from that time, with elder E. Mott, of Keene. We had a pleasant season. Brother Story, and a number of brethren from Plattsburgh, visited them. After the second exercise, we heard experiences, and repaired to the water. The sun had sunk below the western hills, when ten candidates presented themselves on the banks of the Saranac, and were buried with Christ in baptism. All were serene, solemn, and pleasing. The spectators gathered round the shore to behold the solemn transaction, and their tears bore witness to the anxiety of their hearts. The local situation of this people, was such as to render it necessary that a church should be constituted in this place; and agreeably to their wishes, I requested ministers and brethren to meet in Saranac for that purpose. Four ordained ministers and brethren met, agreeably to request, on the 30th of September, and a church was constituted, composed of those formerly members of the Baptist church in Jay, and new members to the number of twenty-three. Twelve of this number were male members. The work still seems promising.

The council proceeded from this place to Plattsburgh, the distance of ten miles, when, agreeably to a request, they took into consideration the ordination of brother Samuel M. Story, and after due deliberation, voted to ordain him as an Evangelist. Elder Holland Turner, preached the Ordination Sermon; Elder Joel Peck, made the Consecrating Prayer; Elders Jeremy H. Dwyre, Turner, and Peck, imposed hands. Elder Jeremy H. Dwyre gave the Charge; Elder Holland Turner gave the Right Hand of Fellowship; and Elder Abel Woods made the Concluding Prayer.

[For the American Baptist Magazine.]

PASTORAL RESPONSIBILITY.

It will be admitted that revivals of religion in the Baptist Churches, and particularly at the South and West, have been unusually numerous and extensive. More than three thousand five hundred members have been added to two Associations only, in Georgia, and about seven thou-

sand within the State, during the last year. Kentucky has shared a very similar blessing, while less distinguished, though invaluable accessions have been made to an indefinite number of churches throughout the Union. Among the converts it may be supposed that there exists a great diversity of character and attainment, requiring corresponding attention and instruction, on the part of their spiritual guides. The object, therefore, of these remarks, is to remind Pastors, who have the charge of these young disciples, of their high responsibility. The influence which so many, gathered from the ruins of sin, and brought into fellowship with the saints, are to exert either for or against the prosperity of Zion, cannot be small, while it is certain from experience, that their future direction whether auspicious or otherwise, will be the result of the first impulses they shall receive. Their minds are in a state most susceptible of impression, and their hearts affectionate and confiding, resembling the dependence of children on those who are set to form their opinions and practices. There is, however, this distinguishing difference betwixt a minor in age, and a child in grace, which adds greatly to the accountability of his teacher. The latter enters the kingdom of Christ, with right dispositions, and if he does not continue right, it will be the consequence of perversion; by which we mean, that in becoming a Christian, he imbibes the spirit of Christ, which is characterized by benevolence and good will to men. The Lord Jesus, in an eminent sense, lived not for *himself*, and taught the sentiment that he died for others, that they should not live for *themselves*. He made no provision for his own gratification, but in the prosecution of his work, esteeming it his meat and drink, to execute the service he had undertaken. In like manner, the first feeling of his children, prompts them to ask, "Lord, what wilt thou have me to do?" They cast their eyes around, for the means of usefulness, and seeing so much ignorance to be enlightened, so much sin to be eradicated, and so much wretchedness to be relieved, they are ready to sacrifice either time, or influence, or interest in the cause; and unless turned aside from the duty by those they look to for counsel and example, will do it. Now, what an amount of influence, means and labour will those thousands of young converts bring into the service of Christ, provided the gracious disposition of their hearts be not restrained but encouraged; and at a time too, when every facility is afforded them for accomplishing the best purposes. God himself is going before them in his providence, preparing the way for the universal diffusion of his knowledge, and causing the cry to be heard from innumerable sources, "*Come over and help us.*"

He is raising up men, full of compassion for the perishing and lost, at home and abroad, anxious to receive the countenance of their fellow christians, and willing to labour in any country or climate. Shall those who have so lately tasted the good word of God, and who burn with the desire that others may share in the blessing, be chilled by the tale, that all those indications of Providence are deceptive, and the glowing zeal of missionaries, is the offspring of selfishness? Shall it be said to them, the time is not come—the time to build the house of the Lord, and that no duty is required of them, but to enjoy what they possess? We utter the sentiment of the heart, when we express our concern for such guides, whatever office or standing they sustain in the church. They assume a tremendous responsibility, the consequences of which we should be unwilling to bear. Their aversion to missionary efforts, and to the cause of benevolence in general, is, in some instances, to be traced to their want of information, but more frequently, we fear, must be ascribed to reigning selfishness. This, often finds a reward even in the present time. He that deviseth liberal things, by liberal things shall stand, while he that refuses to give, lest he should be impoverished, or to encourage others to give, through fear of depriving himself of what he hopes to obtain, usually dries up the springs of benevolence around him, and produces the very evil which he dreads. He, moreover, by withholding what God requires, seals up the fountain of blessing from above, and induces a moral dearth within the whole range of his influence. This is a usual spectacle, where an anti-missionary spirit prevails. But we hope better things of those who have enjoyed revivals, and congratulate them on the happiness to be experienced in directing the minds and energies of so many recently brought into the service of Christ. They will find them fully prepared to second every benevolent purpose, which shall be discreetly presented, and thus greatly enhance the usefulness, and augment the happiness of their Pastors.

OBSERVER.

DEATH

OF REV. DANIEL H. BARNES.

An early and unexpected death has deprived society of this inestimable individual. On the publick road, in attempting to escape the stage from which the driver had been thrown, he fell and injured his head in such a manner that death almost immediately ensued. So sudden has been the extinction of that light, which brilliant learning and rare accomplishments raised to an unusual splendour! The friends of religion, of science, and humanity, who knew his moral and intellectual worth,

will scarcely know what bounds to assign their unaffected regrets for the loss of such a life. Our knowledge of him is of a more recent date, but is nevertheless sufficient to excite our spontaneous sympathies, with the numerous friends who have been inwardly agitated by this trying dispensation. Mr. Barnes was truly a decided and ardent Christian, and a man of upright and exemplary life. Ardent as a friend, and candid as an opponent, he evinced the possession of those manly attributes which adorn the human character.

It was as an accomplished scholar, and a most successful teacher of youth, that he was chiefly distinguished. As a thorough classical scholar, few men in our country, have ever attained a higher rank, and in philology especially, as it relates to the English language, he stood pre-eminent. His acquirements in this department of literature placed him among the first men of the age, and promised an honourable accession to the native treasures of our unsophisticated tongue. The City of New-York which has enjoyed for a number of years, his able services, as a tutor, contains many highly respectable and intellectual individuals, who have heretofore borne testimony to his uncommon talents as a scholar and teacher. As a member of the Baptist denomination, he was prompt and decided in sustaining either by counsels, or personal influence, all the useful and important plans that engaged the attention of our people. We have, therefore, suffered a loss which in many respects may be irreparable, to the cause of intelligence and useful learning. We are taught a lesson of a momentous import, by the awful catastrophe which has deprived us of so valuable a life, and should make it our study to be always ready for the approaching incidents of our being.

[Star.]

GENEROUS DONATION.

The Baptist Register of New-York announces that a friend to the publication of the Sacred Scriptures and tracts in Burmah, has offered the following sums, viz. fifty dollars towards printing the New Testament, provided one hundred others will give each a like sum, to be paid immediately or in five equal annual instalments; and twenty dollars on condition that fifty others will give a similar amount for publishing Tracts. Those who may become contributors, are requested to forward their names to A. M. Beebee, Esq. Utica, Rev. S. H. Cone, N. Y., Rev. Noah Davis, Philadelphia, or to the Secretary or Treasurer of the Convention.

We are gratified with the above proposal, and understand that it has already been met by some of corresponding benevolence, and no doubt is entertained that with proper exertion, the required amount will be

made up. The donation would prove most seasonable, as the translation of the Testament is completed, and nothing is wanting but the means for publishing it. Will any who have it in their power, and value the Word of Life themselves, withhold on an occasion like this? If an individual cannot take upon himself the donation of fifty dollars, let him solicit some of his brethren to unite in it. It is highly necessary that a sum equal to what is proposed, should be forwarded by the ship that is to take out the printer.

◆

GRATEFUL REMINISCENCE.

Mr. Editor,

I was reminded by the date of your Sept. Number, that the Baptist Magazine has completed its 25th year. In this mutable "world of publications," such longevity seldom occurs. Indeed, I believe this is not only the oldest religious periodical in our denomination, but the only example in all our country, of a publication exclusively devoted to religious subjects, having passed uninterruptedly through the first quarter of a century. The earliest numbers of the Magazine are interestingly associated with the first recollections of my childhood; and I well remember with what thrilling delight they were welcomed to my father's family, in the remote corner of a neighbouring State. They contained the only authentic information we could then obtain, of those infant missionary operations which have since attained such measure of maturity, as should call forth our warmest gratitude. In those numbers, also, we were privileged to read of the revivals of religion, which in different parts of the Union and of the world, were then exhibiting the glorious riches of God's grace. The recollection of the joyous emotions which their tidings produced in some of my pious relatives, who have long since slept the sleep of death, will never be obliterated. The mother, whose caresses I then shared, whose tears of gratitude and songs of praise "the good tidings from afar" excited, has now rested from the sorrows and anxieties that then oppressed her. But her memory is most strikingly identified in my mind, with those scenes: and I can now recal a more perfect image of her pious affection, and tender solicitude for my religious welfare, while I re-

peruse some of her favourite pages in the first and second volumes of the magazine, than in any other circumstances.

I have no doubt, that in your mind the history of this work excites the most interesting recollections of the venerable and pious men who first originated it. Especially, will the revered BALDWIN, whose name is identified with its commencement, and on whom the sole responsibility of its publication, as well as its Editorial department, rested for so many years, never be forgotten by our American churches.

In common with many of my brethren, I have felt no ordinary degree of solicitude that this work, which is endeared to us by so many circumstances of peculiar interest, should be conducted in the very best manner to promote the welfare of our churches, and to become more than ever a common bond of interest and union to our denomination throughout the United States. Religious newspapers are multiplying in the different sections of our country, and are no doubt accomplishing much good. But their fugitive nature forbids the idea of their ever holding that permanent relation to all our interests, which is perfectly compatible with the nature and objects of the Magazine. While, therefore, we have many papers, I hope that the future character and influence of the Magazine will be such as to continue to render it a blessing to ourselves and to the cause of Christ.

Would it not be compatible with the views of those who conduct the Magazine, to attempt some improvement in the next volume, with special reference to the accomplishment of this object? Might not a proper effort to condense the Intelligence Department, leave sufficient room for such original communications in the biographical, critical, and review departments, as would, with a proper proportion of practical, doctrinal, and experimental subjects, form each month, what the name imports, a rich magazine, from which we might derive such supplies as our various exigencies demand?

Pardon, dear Sir, the freedom of these suggestions, and allow me to declare myself the decided

PORTSMOUTH BAPTIST ASSOCIATION.

On Wednesday, the 29th of Oct. a number of Churches in the South-easterly section of the state of New Hampshire, met by their delegates, in the old meeting house of Middle Street Baptist Church in Portsmouth, for the purpose of deliberating on the expediency of forming a new Baptist Association. The convention was organized by the choice of Rev. Samuel Cook, Chairman, and Rev. Baron Stow, Secretary.

The blessing of God was invoked on the service of the meeting by Rev. Otis Robinson.

After hearing the letters from the Churches represented, it was unanimously resolved, that it is expedient for the Churches in Brentwood, Exeter, Portsmouth, Newton, Northwood, and Great Falls, to become united into a religious body, to be styled *The Portsmouth Baptist Association*. The constitution prepared by a committee appointed by a previous Convention, was then presented, examined, and unanimously adopted.

In the evening a discourse was preached in the Middle Street Baptist Meeting House, by the Rev. John N. Brown.

The first session of this new Association will be held at Brentwood, N. H. on the first Wednesday in October, 1829, at 10 o'clock, A. M. when it is expected that several other Churches will become united with it.

The Lord has recently done, and is still doing much for his cause in this section of New Hampshire. Let his people demonstrate their gratitude by a corresponding course of vigilance and zealous industry.

Zion's Ad.

Baptist Meeting-houses Opened.

On Thursday, Nov. 20, a new Baptist Meeting-house was opened with appropriate religious services, in Brookline, a pleasant village a few miles west from Boston. The building is a neat edifice, with a cupola and bell, and has been erected in the course of a few months. The prospects of the Church recently organized in this town, are of a pleasing character. The following was the order of services. 1. Anthem; 2. Prayer, by Rev. E. Williams; 3. Reading of the Scriptures, by Rev. J. D. Knowles; 4. Hymn, "How pleasant, how divinely fair," &c. 5. Sermon, by Rev. William Leverett, from Matt. v. 14; 6. Prayer, by Rev. D. Sharp; 7. Hymn, "Great King of Glory come," &c. 8. Prayer, by Rev. C. P. Grosvenor; 9. Anthem.

A new Baptist Meeting-house was opened in Princeton, Mass. Oct. 30, Sermon, by Rev. Elisha Andrews. The house is of brick, 38 by 42 feet.

BAPTISM BY IMMERSION.

On Friday, Oct. 21, a scene, not common amongst Episcopalians, was witnessed on the banks the Schuylkill, directly west of spruce street. In that catholic spirit of accommodation, for which our church is celebrated, as we are fond of thinking, above every other Protestant church in christendom, baptism by immersion was administered to an adult, on account of some strong objections entertained by the friends of its subject, to every other mode.

Phila. Rec.

ANECDOTE.

After the fire at Serampore, Mr. Fuller called upon the present Bishop of Peterborough, then a professor at Cambridge, soliciting a contribution in aid of the fund then raising to repair that calamity. He was politely received by the professor, who had previously spoken in terms of commendation of the translators at Serampore, in a pamphlet published by him, on the Bible Society Controversy, and among other topics of conversation, baptism was introduced, when Dr. Marsh said, "*We call ours baptism, but, Sir, as the rite is performed in the Church, IT IS QUITE A MISNOMER.*"

PRINTER FOR BURMAH.

On the 13th ult. Mr. Cephas Bennet of Utica, was appointed by the Baptist Board of Foreign Missions, to join their establishment at Maulaming. He will go out as printer to the mission, and is expected to leave this country in one of the spring ships. He will take with him a press and other materials for his department, which can be better obtained here than in India. Types have already been ordered at Calcutta, and will be found prepared on his arrival.

CARDS.

The subscriber, with pleasure, acknowledges the receipt of ten dollars, presented by the Salem Female Tract Society, to constitute her a member for life, of the Baptist General Tract Society. She hopes this expression of their liberality will commend itself to the imitation of many of the daughters of Zion.

A. LEONARD.

Mrs. Olivia Babcock, gratefully acknowledges the receipt of ten dollars, from the Salem Female Tract Society, to constitute her a life member of the Baptist General Tract Society.

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination for Foreign Missions, from Oct. 27, to Nov. 24, 1828.

By cash from John Billings, jr. Esq. Treasurer of the Vermont Bap. Convention, for Burman Mission, per Mr. C. Haven,	200,00
From Rev. Z. L. Leonard, Treas. of the Sturbridge Association, for Burman Mission, \$50,00—Carey Sation, \$15,00	65,00
From Elder Herrick, Charlestown, N. Y.	18,00
Mrs. Badger, it having been contributed by females belonging to Rev. Mr. Grosvenor's Church and Society, to educate a Burman child, by the name of Sarah Wayland,	24,00
Proceeds of a Missionary field, belonging to the Baptist Students in Amherst Academy, per Dea. J. Loring,	6,50
From the Baptist General Tract Society, for the publication of Tracts in the Burman Language, per Rev. N. Davis, Philadelphia,	55,00
From J. Moriarty, Esq. Treas. of the Salem Bible Translation and Foreign Mission Society—For Foreign Missions, \$540,00, Burman Schools, \$40,00, Salem School in Bengal, \$120,00	700,00
From Rev. G. Wetherell, and S. C. Dillaway, Committee of the Washington, N. Y. Bap. Association for For. Miss. by Rev. Mr. Weston, per Mr. E. Lincoln,	23,71
From H. E. T. for education, &c. of a Burman child, named R. Eugenia T. per Rev. Mr. Weston,	15,00
From Miss T. Rogers, Treas. of the Female Primary Society, of the First Baptist Church and Society in Boston,	28,76
HEMAN LINCOLN, Treas.	\$1135,97

EDITOR'S NOTICE.

It will be seen in a preceding column, that a correspondent has offered in an effusion of the heart, an interesting and respectful notice of this work. We have no doubt he has given utterance to the sentiments of many others, and we can assure our readers that the Trustees of the Magazine are anxious to render it most worthy of the protracted and extensive patronage it has enjoyed. We are now happy to announce that a few weeks since, they succeeded in an arrangement for conducting it at present, which cannot fail to give much satisfaction. The Professors of the Newton Theological Institution, in the Literary Department, and Mr. E. Lincoln, of Boston, in the Missionary and Miscellaneous Departments, will take upon themselves the editorial charge, to commence with the next number.

We will not anticipate our brethren in a development of their plan of procedure, which may be expected at the opening of the year. EDITOR.

To Correspondents. Mrs. Wade's lengthy Journal, and the View of the Missionary Stations of the American Board of Foreign Missions, neither of which, on account of the close of the volume, could be divided, have compelled us to omit the insertion of many articles on our file, designed for this Number.

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